

The Holy Eucharist

The Third Sunday in Lent

March 3, 2024 • 11:15 AM

WASHINGTON NATIONAL CATHEDRAL

Worship lies at the heart of the Christian life. It is in worship that we express our theology and define our identity. It is through encountering God within worship that we are formed and transformed as the people of God. One of the glories of the Episcopal Church is its liturgical worship. Liturgy refers to the patterns, forms, words, and actions through which public worship is conducted.

The people's responses are in bold.

This type of note, offering directions about the service is called a "rubric," which comes from the Latin word rubrica (red)—referring to a time when these instructional notes were always written in red.

When the service is accompanied by music, it often begins with an instrumental piece of music, during which the congregation can prepare for worship.

PRELUDE

O Mensch, beweine deine Sünde groß, BWV 622

In Christ Alone

Johann Sebastian Bach (1685–1750)

Keith Getty (b. 1974), Stuart Townend (b. 1963)

THE ENTRANCE RITE

INTROIT

Salvator mundi

Thomas Tallis (ca. 1505–1585)

Sung in Latin.

O Savior of the world, save us, who by your cross and blood have redeemed us, help us, we pray you, O Lord our God.

The people stand as able at the introduction to the hymn.

*Christ Is Made the Sure Foundation**Sung by all.**Westminster Abbey**We begin our worship as a gathered community by praising God in song.*


1. Christ is made the sure foun - da - tion, Christ the head and cor - ner - stone,
 2. All that ded - i - cat - ed ci - ty, dear - ly loved of God on high,
 3. To this tem - ple, where we call thee, come, O Lord of Hosts, to - day;
 4. Here vouch - safe to all thy serv - ants what they ask of thee to gain;

cho - sen of the Lord, and pre - cious, bind - ing all the Church in one;
 in ex - ult - ant ju - bi - la - tion pours per - pet - ual mel - o - dy;
 with thy wont - ed lov - ing kind - ness hear thy ser - vants as they pray,
 what they gain from thee, for ev - er with the bless - ed to re - tain,

ho - ly Zi - on's help for ev - er, and her con - fi - dence a - lone.
 God the One in Three a - dor - ing in glad hymns e - ter - nal - ly.
 and thy full - est ben - e - dic - tion shed with - in its walls al - way.
 and here - af - ter in thy glo - ry ev - er - more with thee to reign.

THE OPENING ACCLAMATION

Blessed be the God of our salvation:

Who bears our burdens and forgives our sins.

THE PENITENTIAL SENTENCES

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. *1 John 1:8, 9*

The people may kneel as able or be seated.

CONFESSION OF SIN & ABSOLUTION

Most merciful God,
 we confess that we have sinned against you
 in thought, word, and deed,
 by what we have done,
 and by what we have left undone.
 We have not loved you with our whole heart;
 we have not loved our neighbors as ourselves.
 We are truly sorry and we humbly repent.
 For the sake of your Son Jesus Christ,
 have mercy on us and forgive us;
 that we may delight in your will,
 and walk in your ways,
 to the glory of your Name. Amen.

Dios de misericordia,
 confesamos que hemos pecado contra ti
 de pensamiento, palabra y obra,
 por lo que hemos hecho
 y por lo que hemos dejado sin hacer.
 No te hemos amado de todo corazón;
 no hemos amado al prójimo como a nosotros mismos.
 Sincera y humildemente nos arrepentimos.
 Por tu Hijo Jesucristo,
 ten piedad de nosotros y perdónanos;
 así tu voluntad será nuestra alegría
 y caminaremos en tus sendas
 para gloria de tu nombre. Amén.

The presider offers the absolution, and the people respond, Amen.

KYRIE ELEISON

Lord, Have Mercy

Sung by all.

plainsong Mass 18

Kyrie eleison ('Lord, have mercy') is a Greek petition that has long been used in the liturgy. During Lent the Gloria in excelsis (or a song of praise) is not sung and is replaced by the Kyrie eleison or the Trisagion, an ancient hymn from the Orthodox liturgy.

The musical notation consists of three staves, each with a treble clef and a key signature of one flat (B-flat). The first staff is divided into two parts: the first part is labeled 'Choir' and the second part is labeled 'All'. The lyrics are 'Lord, have mer - cy.' and 'Lord, have mer - cy.' respectively. The second staff is also divided into two parts: the first part is labeled 'Choir' and the second part is labeled 'All'. The lyrics are 'Christ, have mer - cy.' and 'Christ, have mer - cy.' respectively. The third staff is divided into two parts: the first part is labeled 'Choir' and the second part is labeled 'All'. The lyrics are 'Lord, have mer - cy.' and 'Lord, have mer - cy.' respectively. The musical notation is in a simple, plainsong style with a single melodic line on each staff.

The people stand as able.

THE COLLECT FOR THE THIRD SUNDAY IN LENT

The collect is the prayer appointed for each Sunday that "collects" or captures the theme of the day or season of the Church year. It summarizes the attributes of God as revealed in the scriptures for the day.

The Lord be with you.

And also with you.

Let us pray.

Almighty God, you know that we have no power in ourselves to help ourselves: Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE WORD OF GOD

THE FIRST LESSON

This reading is typically from the Old Testament (Hebrew Scriptures) which Jesus knew and from which he often referred or quoted.

Exodus 20:1-17

God spoke all these words to Moses on Mount Sinai: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me, but showing steadfast love to the thousandth generation of those who love me and keep my commandments. You shall not make wrongful use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name. Remember the sabbath day, and keep it holy. Six days you shall labour and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work—you, your son or your daughter, your male or female slave, your livestock, or the alien resident in your towns. For in six days the Lord made heaven and earth, the sea, and all that is in them, but rested the seventh day; therefore the Lord blessed the sabbath day and consecrated it. Honor your father and your mother, so that your days may be long in the land that the Lord your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor's house; you shall not covet your neighbor's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbor."

The Word of the Lord.
Thanks be to God.

Éxodo 20:1-17

Dios habló, y dijo todas estas palabras: «Yo soy el Señor tu Dios, que te sacó de Egipto, donde eras esclavo. No tengas otros dioses aparte de mí. No te hagas ningún ídolo ni figura de lo que hay arriba en el cielo, ni de lo que hay abajo en la tierra, ni de lo que hay en el mar debajo de la tierra. No te inclines delante de ellos ni les rindas culto, porque yo soy el Señor tu Dios, Dios celoso que castiga la maldad de los padres que me odian, en sus hijos, nietos y bisnietos; pero que trato con amor por mil generaciones a los que me aman y cumplen mis mandamientos. No hagas mal uso del nombre del Señor tu Dios, pues él no dejará sin castigo al que use mal su nombre. Acuérdate del sábado, para consagrarlo al Señor. Trabaja seis días y haz en ellos todo lo que tengas que hacer, pero el séptimo día es de reposo consagrado al Señor tu Dios. No hagas ningún trabajo en ese día, ni tampoco tu hijo, ni tu hija, ni tu esclavo, ni tu esclava, ni tus animales, ni el extranjero que viva contigo. Porque el Señor hizo en seis días el cielo, la tierra, el mar y todo lo que hay en ellos, y descansó el día séptimo. Por eso el Señor bendijo el sábado y lo declaró día sagrado. Honra a tu padre y a tu madre, para que vivas una larga vida en la tierra que te da el Señor tu Dios. No mates. No cometas adulterio. No robes. No digas mentiras en perjuicio de tu prójimo. No codicies la casa de tu prójimo: no codicies su mujer, ni su esclavo, ni su esclava, ni su buey, ni su asno, ni nada que le pertenezca.»

Palabra de Dios.
Demos gracias a Dios.

The psalms are prayers that Jesus used and cover every mood of humanity's relationship with God and one another.

Psalm 19:7-14

Salmo 19:7-14

The law of the Lord is perfect
 and revives the soul;
 the testimony of the Lord is sure
 and gives wisdom to the innocent.
 The statutes of the Lord are just
 and rejoice the heart;
 the commandment of the Lord is clear
 and gives light to the eyes.
 The fear of the Lord is clean
 and endures for ever;
 the judgments of the Lord are true
 and righteous altogether.
 More to be desired are they than gold,
 more than much fine gold,
 sweeter far than honey,
 than honey in the comb.
 By them also is your servant enlightened,
 and in keeping them there is great reward.
 Who can tell how often he offends?
 cleanse me from my secret faults.
 Above all, keep your servant from presumptuous sins;
 let them not get dominion over me;
 then shall I be whole and sound,
 and innocent of a great offense.
 Let the words of my mouth and the meditation of my
 heart be acceptable in your sight,
 O Lord, my strength and my redeemer.

La ley del Señor es tan perfecta
 que revive el alma;
 el pacto del Señor, tan firme
 que le da sabiduría al inocente;
 los estatutos del Señor, tan justos
 que traen alegría al corazón;
 el mandamiento del Señor,
 tan claro que ilumina los ojos;
 la reverencia hacia el Señor, tan pura
 que perdura para siempre;
 los juicios del Señor, tan verdaderos
 y tan completamente justos;
 son más deseables que un metal precioso,
 mucho más que el oro fino;
 son mucho más dulces que la miel,
 que la miel libada en el panal.
 Tus juicios iluminan a quien te sirve;
 en guardarlos, hay gran recompensa.
 ¿Quién podría contar sus propias faltas?
 Purifica, Dios, mis culpas escondidas.
 Sobre todo, guárdame de la arrogancia;
 que ese pecado nunca me domine;
 entonces seré limpio e íntegro
 e inocente de toda ofensa grave.
 Que las palabras de mi boca y las meditaciones de mi
 corazón te sean aceptables,
 Dios, mi fortaleza y Redentor.

THE SECOND LESSON

This reading, taken from the New Testament, is typically from a letter (epistle) to the early Church, the Acts of the Apostles, or the Revelation to John.

1 Corinthians 1:18-25

The message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, "I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart." Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. For God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength.

The Word of the Lord.
Thanks be to God.

1 Corintios 1:18-25

El mensaje de la muerte de Cristo en la cruz parece una tontería a los que van a la perdición; pero este mensaje es poder de Dios para los que vamos a la salvación. Como dice la Escritura: «Haré que los sabios pierdan su sabiduría y que desaparezca la inteligencia de los inteligentes.» ¿En qué pararon el sabio, y el maestro, y el que sabe discutir sobre cosas de este mundo? ¡Dios ha convertido en tontería la sabiduría de este mundo! Puesto que el mundo no usó su sabiduría para reconocer a Dios donde él ha mostrado su sabiduría, dispuso Dios en su bondad salvar por medio de su mensaje a los que tienen fe, aunque este mensaje parezca una tontería. Los judíos quieren ver señales milagrosas, y los griegos buscan sabiduría; pero nosotros anunciamos a un Mesías crucificado. Esto les resulta ofensivo a los judíos, y a los no judíos les parece una tontería; pero para los que Dios ha llamado, sean judíos o griegos, este Mesías es el poder y la sabiduría de Dios. Pues lo que en Dios puede parecer una tontería, es mucho más sabio que toda sabiduría humana; y lo que en Dios puede parecer debilidad, es más fuerte que toda fuerza humana.

Palabra de Dios.
Demos gracias a Dios.

The people stand as able at the introduction to the hymn.

HYMN AT THE SEQUENCE

Near the Cross

Sung by all.

William H. Doane (1832–1915)

The sequence hymn moves us toward the summit of the Liturgy of the Word—the reading of the Holy Gospel. Gospel means “good news”—specifically the “good news of Jesus.”

1. Je - sus, keep me near the cross, there's a pre - cious foun - tain;
 2. Near the cross, a trem - bling soul, love and mer - cy found me;
 3. Near the cross! O Lamb of God, bring its scenes be - fore me;
 4. Near the cross. I'll watch and wait, hop - ing, trust - ing ev - er,

free to all, a heal - ing stream flows from Cal - v'ry's moun - tain.
 there the Bright and Morn - ing Star sheds its beams a - round me.
 help me walk from day to day with its shad - ows o'er me.
 till I reach the gold - en strand just be - yond the riv - er.

In the cross, in the cross be my glo-ry ev - er; till my rap-tured soul shall find rest be-yond the riv - er.

THE HOLY GOSPEL

This reading is taken from one of the four Gospels (Matthew, Mark, Luke, and John), which depict the life, teachings, death, resurrection, and ascension of our Lord Jesus Christ. We stand for the Gospel reading to show the particular importance placed on Jesus' words and actions.

John 2:13-22

Juan 2:13-22

The Holy Gospel of our Lord Jesus Christ according to John.

Glory to you, Lord Christ.

The Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple he found people selling cattle, sheep, and doves, and the money changers seated at their tables. Making a whip of cords, he drove all of them out of the temple, both the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables. He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!" His disciples remembered that it was written, "Zeal for your house will consume me." The Jews then said to him, "What sign can you show us for doing this?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "This temple has been under construction for forty-six years, and will you raise it up in three days?" But he was speaking of the temple of his body. After he was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word that Jesus had spoken.

The Gospel of the Lord.

Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

The sermon directly follows the Gospel because it is to be grounded in the scriptures. It illuminates the scriptural readings and relates them to daily life.

The people stand as able.

Santo evangelio de nuestro Señor Jesucristo según Juan.

Gloria a ti, Cristo Señor.

Como ya se acercaba la fiesta de la Pascua de los judíos, Jesús fue a Jerusalén. Y encontró en el templo a los vendedores de novillos, ovejas y palomas, y a los que estaban sentados en los puestos donde se le cambiaba el dinero a la gente. Al verlo, Jesús tomó unas cuerdas, se hizo un látigo y los echó a todos del templo, junto con sus ovejas y sus novillos. A los que cambiaban dinero les arrojó las monedas al suelo y les volcó las mesas. A los vendedores de palomas les dijo: «¡Saquen esto de aquí! ¡No hagan un mercado de la casa de mi Padre!» Entonces sus discípulos se acordaron de la Escritura que dice: «Me consumirá el celo por tu casa.» Los judíos le preguntaron: «¿Qué prueba nos das de tu autoridad para hacer esto?» Jesús les contestó: «Destruyan este templo, y en tres días volveré a levantarlo.» Los judíos le dijeron: «Cuarenta y seis años se ha trabajado en la construcción de este templo, ¿y tú en tres días lo vas a levantar?» Pero el templo al que Jesús se refería era su propio cuerpo. Por eso, cuando resucitó, sus discípulos se acordaron de esto que había dicho, y creyeron en la Escritura y en las palabras de Jesús.

El evangelio del Señor.

Te alabamos, Cristo Señor.

The Very Reverend Randolph Marshall Hollerith

THE NICENE CREED

The word “creed” comes from the Latin “credo” for “I believe.” First formulated at the Council of Nicaea in 325 AD and confirmed in 381 AD, the Nicene Creed is said at the Holy Eucharist and reflects what Christians believe regarding the relationship between the Father, Jesus, and the Holy Spirit: The Holy Trinity.

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation,
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory to judge the living
and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver
of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped
and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and
apostolic Church.
We acknowledge one baptism for the forgiveness
of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.

Creemos en un solo Dios,
Padre todopoderoso,
Creador del cielo y de la tierra,
de todo lo visible e invisible.

Creemos en un solo Señor, Jesucristo,
Hijo único de Dios,
nacido del Padre antes de todos los siglos:
Dios de Dios, Luz de Luz,
Dios verdadero de Dios verdadero,
engendrado, no creado,
de la misma naturaleza que el Padre,
por quien todo fue hecho;
que por nosotros, y por nuestra salvación bajó
del cielo,
y por obra del Espíritu Santo
se encarnó de María, la Virgen,
y se hizo humano.
Por nuestra causa fue crucificado
en tiempos de Poncio Pilato;
padeció y fue sepultado,
resucitó al tercer día, según las escrituras,
subió al cielo,
y está sentado a la derecha del Padre;
de nuevo vendrá con gloria para juzgar
a vivos y muertos,
y su reino no tendrá fin.

Creemos en el Espíritu Santo, Señor y dador de vida,
que procede del Padre y del Hijo,
que con el Padre y el Hijo recibe
una misma adoración y gloria,
y que habló por los profetas.
Creemos en la iglesia,
que es una, santa, católica y apostólica.
Reconocemos un solo bautismo
para el perdón de los pecados.
Esperamos la resurrección de los muertos
y la vida del mundo futuro. Amén.

THE PRAYERS OF THE PEOPLE

We pray for ourselves and particularly on behalf of others. In our prayers we pray for the Universal Church, the nation and all who govern, the welfare of the world, the concerns of our community of faith, including those who are in need or suffer, and for the departed. We are reminded in prayer that we are part of a larger fellowship, the Church—the Body of Christ.

After each intercession,

Lord, in your mercy
Hear our prayer.

Señor, en tu piedad
Escucha nuestra oración.

The presider prays the concluding collect, and the people respond, Amen.

THE PEACE

The peace of the Lord be always with you.
And also with you.

La paz del Señor sea siempre con ustedes.
Y también contigo.

The people greet one another with a sign of God's peace and then are seated.

THE HOLY COMMUNION

THE OFFERTORY

Having listened to the Word of God, affirmed our faith, confessed our sins, received forgiveness and shared in the peace, we are prepared for the drama and miracle of the Holy Communion. At the offertory, we gratefully offer back to God some of what God has given us, symbolically in the bread and wine, and in the money we give.

An offering is received to support the Cathedral's ministry of sharing God's love. All are invited to make a gift as the plate is passed, by scanning the QR code on the back of this leaflet, or online at cathedral.org/give.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Solid Rock

Sung by the ensemble.

William B. Bradbury (1816–1868);
arr. Jacquie Hardy, James E. Thomas, Jr.,
Toya Williams, Troy Wright

My hope is built on nothing less,
Than Jesus' blood and righteousness.

I dare not trust the sweetest frame,
But wholly lean on Jesus' Name.

When He shall come with trumpet sound,
Oh may I then in Him be found.

On Christ the solid Rock I stand,
All other ground is sinking sand.

The people stand as able at the introduction to the hymn.

PRESENTATION HYMN • 471 (STANZAS 1, 3, 5)

We Sing the Praise of Him Who Died

Sung by all.

Breslau

1. We sing the praise of him who died, of him who died up - on the cross;
 3. The cross: it takes our guilt a - way, and holds the faint - ing spi - rit up;
 5. The balm of life, the cure of woe, the mea - sure and the pledge of love,
 the sin - ner's hope let sin de - ride; for this we count the world but loss.
 it cheers with hope the gloom - y day, and sweet - ens ev - ery bit - ter cup.
 the sin - ner's ref - uge here be - low, the an - gel's theme in heaven a - bove.

THE GREAT THANKSGIVING

In the Great Thanksgiving, we do what Jesus himself asked us to do: thank God and recall all that God has done for us in the life, death, and resurrection of Christ. The Great Thanksgiving, or Eucharistic Prayer, is a long prayer with four parts. Each of these four parts corresponds to a different action of Jesus at the Last Supper, where he took, blessed, broke, and gave bread and wine as sacraments of his body and blood. We begin the Great Thanksgiving with the Sursum corda, meaning "Lift up your hearts."

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

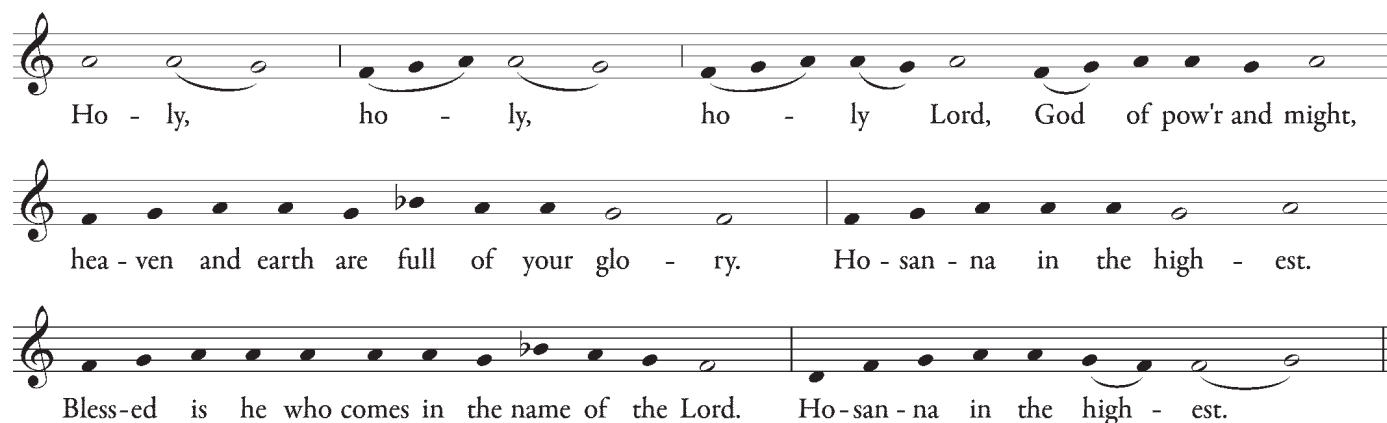
It is right to give God thanks and praise.

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again.

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

The Sanctus (Holy, Holy, Holy) is the hymn of praise that never ceases before God and is based on Isaiah 6:3.



We recall God's acts of salvation history. The presider says the "Words of Institution" that Jesus said at the Last Supper. At the Memorial Acclamation we remember Christ's death, resurrection, and promise to return at the end of the age. During the prayer, the Holy Spirit is invoked to bless and sanctify the gifts of bread and wine.

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Christ has died.

Christ is risen.

Christ will come again.

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

The Great Amen is when the congregation with a unified great voice concurs with all that the presider has prayed. It is the only "Amen" in all capitals found in the Book of Common Prayer, signifying the greatness of the congregation's response.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. **AMEN.**

THE LORD'S PRAYER

We pray together the prayer that Jesus taught his disciples to pray. The link between our daily bread and the spiritual food we receive in the Eucharist is an ancient connection.

And now, as our Savior Christ has taught us, we are bold to say,

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven,
hallowed be thy Name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,
as we forgive those
who trespass against us.

And lead us not into temptation,
but deliver us from evil.

For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Padre nuestro que estás en el cielo,
santificado sea tu nombre;
venga tu reino;
hágase tu voluntad
en la tierra como en el cielo.

Danos hoy nuestro pan de cada día.

Perdona nuestras ofensas,
como también nosotros perdonamos
a los que nos ofenden.

No nos dejes caer en la tentación
y líbranos del mal.

Porque tuyo es el reino, el poder y la gloria,
ahora y por siempre. Amén.

THE BREAKING OF THE BREAD

The presider breaks the bread in silence.

FRACTION ANTHEM

Agnus Dei

Sung by all.

Mass 18

Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: have mer - cy on us.

Lamb of God, you take a - way the sins of the world: grant us peace.

THE INVITATION TO HOLY COMMUNION

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please move at the direction of the ushers. You may receive the bread in open and outstretched hands and respond to receiving Communion by saying "Amen." Gluten-free wafers are available; please make your need known to the minister. Receiving the bread only is full participation in the Eucharist. For those who wish to consume wine, there are separate chalices for drinking and intincting (dipping the bread). You may either drink from a silver chalice or intinct (dip the bread) into a glass chalice. If you prefer to receive a blessing instead of receiving Communion, you may indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher.

Those unable to receive Communion today are invited to say the Prayer of Spiritual Communion.

ANTHEM DURING THE COMMUNION

"God So Loved the World" from *The Crucifixion* *Sung by the choir.*

John Stainer (1840–1901)

God so loved the world, that he gave his only begotten Son, that whoso believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

(John 3:16-17, King James Version)

The people stand as able.

THE POSTCOMMUNION PRAYER

Eternal God, heavenly Father,
you have graciously accepted us as living members
of your Son our Savior Jesus Christ,
and you have fed us with spiritual food
in the Sacrament of his Body and Blood.
Send us now into the world in peace,
and grant us strength and courage
to love and serve you
with gladness and singleness of heart;
through Christ our Lord. Amen.

Dios eterno, Padre celestial:
En tu gracia nos has aceptado como miembros vivos
de tu Hijo nuestro Salvador Jesucristo,
y nos has alimentado con comida espiritual
en el sacramento de su cuerpo y de su sangre.
Envíanos ahora en paz al mundo
y danos fortaleza y valentía
para amarte y servirte
con alegría y de todo corazón;
por Cristo nuestro Señor. Amén.

THE SOLEMN PRAYER OVER THE PEOPLE

During the season of Lent, in place of a final blessing, the presider offers a Prayer over the People.

Let us bow before the Lord.

The people may kneel or bow as able.

The presider prays over the people, and the people respond, Amen.

The people stand as able.

*Hail, Thou Once-Despised Jesus**Sung by all.**In Babilone*

1. Hail, thou once de - pis - ed Je - sus! Hail, thou Gal-i - le - an King! Thou didst suf - fer to re - lease us;
 2. Pas - chal Lamb, by God ap - point - ed, all our sins on thee were laid: by al - might - y love a - noint - ed,
 3. Je - sus, hail, enthroned in glo - ry, there for ev - er to a - bide; all the heav - en - ly hosts a - dore thee,
 4. Wor - ship, hon - or, power, and bless - ing thou art wor - thy to re - ceive; high - est prais - es with - out ceas - ing,

thou didst free sal - va - tion bring. Hail, thou u - ni - ver - sal Sa - vior, bear - er of our
 thou hast full a - tone - ment made. All thy peo - ple are for - giv - en through the vir - tue
 seat - ed at thy Fa - ther's side. There for sin - ners thou art plead - ing: there thou dost our
 right it is for us to give. Help, ye bright an - gel - ic spi - rits, all your no - blest

sin and shame! By thy mer - it we find fa - vor: life is giv - en through thy Name.
 of thy blood: o - pened is the gate of hea - ven, re - con - ciled are we with God.
 place pre - pare; ev - er for us in - ter - ced - ing, till in glo - ry we ap - pear.
 an - thems raise; help to sing our Sa - vior's mer - its, help to chant Em - man - uel's praise!

THE DISMISSAL

Let us bless the Lord.
 Thanks be to God.

Bendigamos al Señor.
 Demos gracias a Dios.

POSTLUDE

Toccata in D minor, BuxWV 155

Dieterich Buxtehude (ca. 1637–1707)



The Washington Ringing Society will ring the Cathedral bells following the service.

*You are invited to join the Cathedral clergy for an online sermon discussion today
 at the National-International Coffee Hour at 1:30 pm EST.*

The link to register: t.ly/1kHQ

ORGAN RENOVATION PROJECT

From January through March, the Cathedral will be under active construction as part of the Organ Renovation Project. The High Altar, Great Choir, and St. John's Chapel will be closed and inaccessible due to scaffolding installed during this period. The Cathedral remains open for Sunday Eucharist, weekday services, and programming throughout the project. Please check www.cathedral.org for the most up-to-date information about service and program locations. Learn more about the Organ Renovation at www.cathedral.org/organ.

PARTICIPANTS Preacher: The Very Reverend Randolph Marshall Hollerith, Dean; Presider: The Reverend Spencer W. Brown, Priest Associate; Gospellers: The Reverend Patrick L. Keyser, Associate Priest for Worship, The Reverend Yoimel González Hernández, Dean, Latino Deacons School, Episcopal Diocese of Washington; Assisting Clergy: The Reverend Canon Jan Naylor Cope, Provost, The Reverend Canon Dana Colley Corsello, Canon Vicar, The Reverend Canon Rosemarie Logan Duncan, Canon for Worship, The Reverend Canon Preston B. Hannibal, Canon, Episcopal Diocese of Washington (Hon.), The Reverend Vincent P. Harris, The Reverend Martha D. Johns; Musicians: The Boys Cathedral Choir, The Cathedral Contemporary Ensemble, Canon Michael McCarthy, Canon for Music and Director of Institutional Planning, Thomas M. Sheehan, Organist and Associate Director of Music, Julie DeBoer, Chorister Program Director and Associate Director of Music, Michele Fowlin, Associate Director of Music for Contemporary Worship, Dr. Edward M. Nassor, Carillonneur.

FLOWERS In the mid-nave, the Lenten pedestals of branches are given in loving memory of Mary Ashley Scarborough. In accordance with the Cathedral practice of bare altars during the Lenten season, all flower endowments during Lent will be named and honored in the Easter service leaflet.

PERMISSIONS Texts of the Old Testament, Epistle, and Gospel taken from the New Revised Standard Version Bible, Copyright 1989, Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission. All rights reserved. Spanish texts of the Old Testament, Epistle, and Gospel taken from the Biblia Dios Habla Hoy, Third Edition, Copyright 1996, Sociedades Bíblicas Unidas. Used by permission. All rights reserved. Acclamation taken from *Enriching Our Worship 1*, Copyright 1998, The Church Pension Fund. Used by permission. All rights reserved. Sentences, confession, collect, psalm, creed, prayer response, peace, Eucharistic Prayer A, postcommunion prayer, and dismissal taken from the Book of Common Prayer, 1979. Public domain. Spanish text of the confession, psalm, creed, prayer response, peace, Lord's Prayer, postcommunion prayer, and dismissal taken from El Libro de Oración Común, Copyright 2022, The Domestic and Foreign Missionary Society of The Protestant Episcopal Church.

Christ Is Made the Sure Foundation. Text: Latin, ca. 7th cent.; tr. *Hymns Ancient and Modern*, 1861, after John Mason Neale (1818–1866), alt. Music: *Westminster Abbey.* Henry Purcell (1659–1695), adapt. Public domain. *Kyrie eleison.* Plainsong. Public domain. *Near the Cross.* Text: Fanny J. Crosby (1820–1915). Music: William H. Doane. Public domain. *We Sing the Praise of Him Who Died.* Text: Thomas Kelly (1769–1855), alt. Music: *Breslau.* From *Lochamer Gesangbuch*, ca. 1450. Public domain. *Sanctus and Benedictus.* Plainsong. Public domain. *Agnus Dei.* Plainsong. Public domain. *Hail, Thou Once-Despised Jesus!* Text: John Bakewell (1721–1819) and Martin Madan (1726–1790), alt. Music: *In Babilone.* From *Oude en Nieuwe Hollandse Boerenlities en Contradanseu*, 1710. Public domain.

All Cathedral worship services are livestreamed via video for our online congregation. By participating in this service you acknowledge that you may be visible on live broadcast or archived video. If you are uncomfortable about the possibility of appearing on video, please see an usher to be reseated in a more private area.

Thank you for joining us in worship. Please know that your participation with us today has been a blessing.

The work of this Cathedral is made possible entirely through the support of individuals like you. The gifts of people from across the country and the world are behind every worship service, concert, public program, and the daily work of maintaining this historic landmark and house of prayer for all people.



All are invited to make a gift to support the Cathedral's ministry of sharing God's love.

As the plate is passed. • By scanning the QR code at the left. • Online at cathedral.org/give.
By texting the dollar amount you wish to give to 202-856-9005.

Thank you for your generosity.

LENT, HOLY WEEK, & EASTER 2024

For a full listing of special services and events:
cathedral.org/easter

EASTER FLOWERS

Gifts for Easter flowers may be made online at:
cathedral.org/support/memorial-honor-gifts

To be included in the Easter service leaflets, eligible gifts must be received by March 8.

